THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"—I. JOHN 1: 5, 6, 7.

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PRESIDENT LYMAN'S TOUR.

PILGRIMS TO PALESTINE DESCRIBE THEIR TRAVELS AND EXPERIENCES IN THE LAND OF THE ANCIENT PHARAOHS.

HEREWITH we have pleasure in presenting the third letter of this interesting series, the same coming from Port Said, Egypt, and bearing date of February 18, 1902:

During the past week it has been our privilege and pleasure to visit some of the most interesting sights in this land of the ancient Pharaohs. Early on the morning of the 11th we sailed into Alexandria harbor where the vessel drew up to dock. Swarms of natives in every color and shape of clothing, and some with almost none at all, were impatiently awaiting the arrival of the innocent tourist in order to pounce upon his baggage and exact heavy tribute from him. Being forewarned, we called the interpreter from Gaze's Tourist office who protected us from the assaults of others and brought our baggage through to the Customs where it was passed with almost no examination. The first opinion formed of the Egyptians was not in their favor, especially when as we drove through the city, their habits, manners, etc., could be observed somewhat. One must, however, take into consideration the fact that in many respects they are almost like children, and that in the matter of cheating the looseness of their religion in this regard is greatly the cause.

Alexandria is a city of much importance commercially. It is the second in size in Egypt, having a population of about 335,000, of whom 50,000 are Europeans, mostly from Greece and Italy. There are no relics of antiquity remaining from the time of its founding by Alexander the Great in 332 B.C., and but very few of later periods. At one time it was the center of Greek learning, and its Library was world-renowned. It also possessed one of the wonders of the world—the great lighthouse or "Pharos," said to have been 590 feet high. Almost the only monument of early times remaining is a fine granite column, known as Pompeii's Pillar. It consists of a cylindrical monolith 9 feet in diameter and 69 feet long, resting upon a huge, rectangular base. The date of its erection is not certain, but was before 300 A.D. Alexandria has two harbors, separated by a peninsula on the end of which are the Khedivial Palace and a British garrison.

Upon our journey to Cairo by rail in the afternoon, we had a good opportunity of seeing more of the country and the natives. The roadbed lies along the fertile delta of the Nile, to its point of division just below Cairo. The inundations of the great river have recently occurred, consequently the crops of grain and lucern, principally, are growing luxuriantly. As President Lyman remarked, "There will be corn in Egypt this year." The land is very flat, and near the sea marshy, forming, just inland from Alexandria, a large lake. The principal foliage is the date palm, though other trees, strange to us, are to be seen. The rubber plant, which farther north is generally seen only in hot-houses, is to be seen here as a fine large tree. We passed a number of peasant villages on the way. They are very poor, consisting of small huts of Nile mud made into adobes, and thatched with straw. They are built together, and sometimes one on top of the other. As, however, the fellâh, or peasant, spends most of his time out of doors, in the fields or under the trees near his house, he needs it only for the night.

Cairo was our headquarters for excursions to the ruins near by and in visiting the city itself. This region contains many relics of very ancient times, which are of very fascinating interest. Across the river from Cairo, and extending up the Nile for probably twenty miles, was at one time a great city—Memphis, the metropolis of the then flourishing country of Egypt. There the kings resided who went to such labor and expense in building structures which to-day are a cause for wonderment and admiration in their grandeur and the great skill displayed in their construction. Memphis was the chief city and the residence of the kings or Pharaohs. There it probably was that Joseph came and served Potiphar, and later governed the country under Pharaoh. Great temples to the Egyptian gods, and other public buildings in stone, were built, but now there is scarcely a vestige left of the once prosperous capital. The buildings have been broken down and the stone carried elsewhere for building purposes; the unbaked mud adobes have again crumbled into loose soil. Where once was the bustle and activity of a great city is now the peaceful quiet of the palm grove and the meadow. There are, however, two prone, colossal statues in granite and limestone of Rameses II., which were at the entrance to the great temple built by him, and almost the only remnants of the grandeur of the city. They typify the prostrate condition of the ancient kingdom. This king is sometimes identified with the Pharaoh of

the oppression mentioned in the Bible. Sacred and profane history do not agree on this point, however.

A very clear testimony to the greatness of Memphis is found in the tombs of the Pharaohs and the wealthier classes, which extend some twenty-five miles along the edge of the Libyan Desert, a short distance to the west of the ancient city. Though the structures of the living have been destroyed, the monuments to the dead are still, in many cases, almost intact, except for damage inflicted in excavations. These monuments consist of five groups of pyramids, each of which is surrounded by numerous underground tombs. At Sakkara, directly west of the central site of Memphis, are to be found some of the most interesting tombs. There is the Step Pyramid, the only one of its kind, and the oldest pyramid in Egypt. Then there are numerous large vaults, built for the nobility and priests, the pyramids being the royal tombs. These burial vaults contain some of the finest hieroglyphic writings in relief in limestone, to be found in the country. A unique subterranean cavern which has recently been unearthed throws considerable light upon the religion of the ancient Egyptians, in that it was a tomb built for the embalmed carcasses of sacred bulls or Apis. After a certain number of years' worship in the temples these were killed, and the carefully embalmed bodies interred in huge granite sarcophagi, of which there are now twenty-four, in as many recesses of the tomb.

On another day we visited one of the other groups of pyramids and the grandest of them all—the Pyramids of Gizeh. An electric tramway carried us from Cairo to those monuments, some eight miles distant. The group consists of two great pyramids and one considerably smaller, so arranged symmetrically that a straight line drawn diagonally through two of the corners would pass through similar points of the others. There are, besides, six small pyramids, temples, and many underground tombs. The age of these structures is approximately 4,200 years. The pyramids are all built on the cardinal lines of the compass, and the entrance to the interior is, in each, in the middle of the north side. Except for the removal of the limestone and granite covering, which formed a smooth surface, the pyramids are the same as in early times. In order that their immensity may be appreciated, it is necessary that they should be seen near at hand. The largest is that known as the Great Pyramid of Kheops or Khufu, built by that king for his tomb. An idea of its size may be gained when it is known that the length of each side of its base is 750 feet, so that it covers nearly thirteen acres, while its perpendicular height when constructed was 482 feet, though since the covering has been broken off it is thirty feet lower. The pyramids are set on the natural rock which is here at the surface of the ground. The limestone blocks, of two and three feet high, of which it is built, are then laid one on the other, the upper one receding, thus forming a stair-like construction. The stone for the building of the pyramids had to be brought from the Mokattam hills beyond Cairo, and a causeway had to be built for the purpose. The remains of this are clearly to be seen at the present day. For the building of the causeway and the subterranean chambers of the Great Pyramid ten years were required, and for the erection of the pyramid itself twenty years more, according to Herodotus, who visited these structures 460 B.C. About 100,000 men were

employed three months annually during the entire time, and of this number a considerable proportion were constantly employed. The interior of the structure consists of passages leading to two great chambers above ground and one beneath. The two upper chambers were the tombs of the king and queen. In the construction of all these pyramids considerable red granite was employed, all of which had to be brought from some 700 miles up the Nile.

The second pyramid, that of Khephren or Khafrē, is now almost as high as the Great Pyramid, the covering having been left intact at the top. It is similar to the other. As we did not feel to ascend the Great Pyramid, one of the Arabs with us proffered to climb to the top and return in nine minutes for a suitable bakshîsh, which President Lyman accepted. It was astonishing how he mounted the great blocks forming the steps, and especially was it thrilling when he started to descend, simply galloping and jumping down from one block to the other, reaching the bottom one minute within the limit.

We visited the Sphinx, which is cut out of the natural rock and is very massive, the ear being 4½ feet and the nose 5 feet 7 inches, so that an idea of its size may be obtained from these figures, as they are in proportion to the whole. It has been considerably mutilated by iconoclasts and much worn by the action of the sand; but yet it stands grandly as if keeping guard over the ancient tombs entrusted to its care. We ate lunch peaceably on its back. A short distance away is a granite temple below the ground level, consisting of plain but massive walls and columns, and catacombs also for mummies. All of these monuments reveal clearly the architectural skill in those early times, and the indomitable energy of the rulers.

Cairo is a city of much interest. Among its many Mohammedan mosques are some very fine ones. One of the best we visited is that of Mohammed Ali, the "Alabaster Mosque," so-called on account of the beautiful translucent alabaster with which the interior and exterior walls are encrusted for a height of about twenty feet. The interior domes are also encrusted with gold and silver, and the decorations in general are rich. This church is in the citadel which was built by Saladin in 1166, it is supposed with stone taken from the pyramids of Gizeh. The Mamelukes were, in 1811, surrounded in the citadel when Mohammed Ali ordered their assassination, and only one of them survived by leaping his horse down into the moat. The horse's footprints are now shown in the stone of the parapet. Other wonderful relics are shown such as the footprints of the Prophet Mohammed in hard stone, in one of the mosques. In Old Cairo we visited the ancient Coptic church, in the crypt of which stone slabs marked with the Coptic Cross are shown as resting places of the Virgin Mary and the Infant Jesus, and Joseph, on their flight from Palestine.

The bazaars of Cairo are much renowned, and give an excellent idea of the Orientals and their business. We drove through them on Friday, the Mohammedan Sabbath. The narrow streets swarmed with natives going from one shop to another where the various tradesmen are busy at their work, and where the products of their hands were exposed for sale. With the bargaining was a great noise of talk, as that is a necessary accomplishment for a bargainer in these countries. The afternoon of that day gave us the opportunity of seeing the strange performance of the Dancing or Whirling Dervishes, who spend a life of asceticism, and believe that by exhausting themselves,

going out of their minds, etc., they will gain the highest reward in the eternal world. Their actions consist in whirling rapidly until exhausted, sometimes for hours together.

After a very profitable visit in and around Cairo we left there yesterday for Isma'ilya and Port Said. Not far below Cairo at the beginning of the Nile Delta is a large weir or barrage, the largest in the world, soon, however, to be surpassed by one farther up the river. Its object is to keep the water of the Nile at the same level at all seasons for the benefit of irrigation and navigation. To the right of the railroad not far from Cairo are the ruins of Heliopolis or On, where the father-in-law of Joseph was a priest to the heathen gods. As we rode farther to the east we passed through the fertile land formerly called Goshen, where the children of Israel had their settlements. Beyond is the Arabian Desert. No wonder they complained at Moses leading them out of a spot so desirable to the scorching, dusty plains. The ruins of Pithom, one of the treasure cities for Pharaoh, built by the Israelites in bondage, lie not far away. Among some of the temple buildings are great grain chambers or pits.

At Isma'ilya we came in sight of the Suez Canal, and from there to Port Said rode along its banks. The highest excavation to be made was 52 feet. The canal is 100 miles in length, 65 to 100 yards wide, and 28 feet deep. It required ten years to build, and cost £19,000,000. On the way to Port Said we passed several steamers, among them the United States army transport *Buford*, loaded down with soldiers on their way out, doubtless to the Philippines. Port Said is a lively, commercial city and growing rapidly. We leave here this evening for Jaffa, but may probably have to go first to Beyrout in quarantine before being allowed to land. President Lyman is in the enjoyment of excellent health, and is gaining great benefit and pleasure from the trip.

SYLVESTER Q. CANNON.

PRESIDENT EYRING'S DEMISE.

THE *Deseret News* of February 11th says: Word was received at President Smith's office this morning announcing the death of President Henry Eyring, of Colonia Juarez, Mexico, which occurred at that place yesterday afternoon. The dispatch was sent by Elder Helaman Pratt, but he failed to give any particulars of the sad event.

This intelligence will be received with sorrow by scores of people throughout Utah. He was considered to be in good health and his friends had no suspicion that his useful career was so soon to terminate. For many years he has been a counselor to President Ivins, of the Mexican colonies, and has been a bulwark of strength to the people there. His influence was also extended to the Mexican people who held him in the highest regard, both the humble natives and the government officials, so that his services were of inestimable value to his people in that land and the sense of their loss at this time will be keenly felt among them all.

Henry Eyring was a man high above the average in intelligence and strength of character. He possessed unswerving integrity and courage, and was an ornament to the community in which he lived.

He was born in Coburg, Saxe-Gotha, Germany, on March 9, 1835, placing him therefore in his 68th year. His family connections were of the most aristocratic, his mother being the daughter of the Viscount George Louis von Blomberg, who was at the time of her marriage employed in the service of King William III of Prussia, as counselor of the king's domains. His father conducted a very lucrative drug business and was one of the first citizens of the city. When President Eyring was eight years old his mother died and soon afterward his father met with heavy financial losses and when Henry was 14 years old he was left an orphan in the world without money, but he had plenty of friends.

He had been educated in the best schools of his native city and at the college at Gotha. Soon after the death of his father he went to Vienna and became an apprentice in a wholesale drug establishment. But, as he once expressed it, he did not like the despotic rule of the Austrians, and so made up his mind to come to the United States. His apprenticeship expired in 1853, and in that year he sailed to America, bringing with him his sister Bertha, who was fifteen months younger than himself. He arrived in New York in September, and in March of the following year he went to St. Louis, where he secured employment in a drug store. Hearing that the "Mormons" were in the city his curiosity was aroused and one evening he went to hear them. The result was that a great impression was made on his mind, and on March 11, 1855, he was baptized into the Church. He had the pleasure of baptizing his sister Bertha in June of that year. In October of that same year he was called with others to perform a mission to the Indian territory. He labored there among the Indians with success until 1860, when he left for Utah, arriving in this state in August.

While crossing the plains he made the acquaintance of Miss Mary Bonneli, and in December of the same year he made her his wife. In 1862 he was called to settle in "Dixie," which country he was one of the most instrumental in building up. In November, 1863, he was made Bishop of the Second ward of St. George, which position he held until August, 1874, when he was called to go on a mission to Germany and Switzerland. During the latter part of his mission he labored in the office at Bern, where he performed valuable service on *The Stjerne*, and translated the Doctrine and Covenants into the German language. He returned home in 1876, and in the following year was chosen as a counselor in the presidency of the St. George Stake. He was mayor of St. George for two years, and occupied the position of adjutant to Brigadier-General Erastus Snow of the Nauvoo Legion. Soon afterwards he was earnestly solicited by friends in Mexico to make his home in that land. Accepting their invitation, he started with his family in February, 1877, and arrived at Colonia Juarez in April of the following year. Soon after arriving there he was sent into Lower Mexico by Apostle Snow to acquire the Spanish language and became very proficient in his knowledge of the language and customs and methods of doing business of the people.

In the spring of 1891 the Mexican mission was organized with Apostle Teasdale as president, and himself as second counselor. In 1895 the Mexican settlements were organized into the Juarez Stake of Zion with Anthony W. Ivins as president, and himself and Helaman Pratt as counselors.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

THERE is talk of an electric line from Salt Lake to Ogden.

CHIEF HILTON of the Salt Lake police department has resigned.

EDWARD IRVING, an escaped murderer from Colorado, was arrested in Salt Lake the 10th ult.

THE Home Telephone Company, made up of representative Utah men, is about to begin operations in Salt Lake.

THE Salt Lake Elks are busily engaged preparing for the general convention to be held there next August.

THE Senate committee has reported favorably Senator Rawlins' bill for the establishment of an assay office at Provo.

MYRON S. ROUNDY, a pioneer of 1847, died at his home in Kanarra, Iron county, February 1, 1902, aged 58 years.

A BILL has been introduced in Congress looking to the homesteading of the Fort Bridger reservation in Wyoming.

SENATOR RAWLINS has introduced a bill in Congress granting to the University of Utah a portion of the Fort Douglas military reservation.

THE Commercial Club of Salt Lake City has perfected its organization and elected W. A. Nelden, president, John C. Cutler, vice-president, John E. Dooly, treasurer, and S. V. Shelp, secretary.

THE National Woman Suffrage Association recently closed a series of interesting meetings in Washington, D.C. A number of prominent Utah women were present and took active part in the proceedings.

LITTLE BUT O MY!—There are Americans who boast of the size of their country. And it has not been left for an Englishman to remind them how small a territory was the Greece of immortal fame. I have heard more than one American orator rebuke this brag of largeness, which finds its glorious opposite in classic history. So with Fleet Street, a mere passage way, an alley, compared with the great streets of the great cities of Christendom, but with what a story and what an influence upon the world! What famous men have walked there, what illustrious pens have written in its parlors and burnt the midnight oil in its garrets! What statesmen, what soldiers, what poets, what kings and princes have trod its pavements and ridden through its historic mud! Chaucer, Shakespeare, Queen Elizabeth, Raleigh, Cabot, Wren, Pepys, Thackeray, Dickens, Tennyson, and hosts of others famous the world over. And what romances of fortunes lost, of struggles for liberty, of courage that faced whippings and the stocks, and heads on Temple Bar! A great old street that will live forever, and be even more thought of and written about, when the new edifices of our day have heen succeeded by still more strange and remarkable inventions of architect and engineer, to enshrine even more wonderful productions than the newspapers that to-day seem to have almost reached the zenith of journalistic perfection.—JOSEPH HATTON in *The People.*

HE who cannot forgive others breaks the bridge over which he must pass himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 6, 1902.

EDITORIAL.

CHRISTIANITY AND PERSECUTION.—In a recent issue of the *Freethinker*, Mr. Charles Watts discusses with much freedom the subject of Christianity and Persecution, averring that "the history of the human race presents no more palpable moral than that of the utter inability of persecution to stifle ideas and principles when once they have obtained a place of germination within the human mind." He points out the conditions that existed in ancient Greece, and the stand taken against those who had inculcated atheistical principles. Then he comes to the Church of Rome, which, he says, "has been foremost in putting into operation the engines of persecution against all who have ventured to act or think or speak in a manner foreign to that which the Papacy has decreed to be right." He lays the charge at its door that "this Church has declared toleration to be an evil," and argues that it is but just to admit that this so-called evil has never existed within its confines. Continuing, he says: "It would, however, be a mistake and an injustice to credit Rome with a monopoly of the spirit of persecution. On the contrary, a large portion of that spirit rightly belongs to Protestantism, which is even now by no means disposed to carry out its cherished theory of universal toleration to any fair or logical extent." Protestants, he declares, "have been no less ready to use other weapons than reason and expostulation against Freethinkers than were their Catholic predecessors." Mr. Watts pursues this line of argument at some length, and after a scathing arraignment of the Church of England, which he terms the "direct offspring of Tudor tyranny and cupidity," pays tribute to the disciples of free thought, many of whom, he says, have gone to death, not with the hope of an immediate remuneration for all their sufferings, but with "only the consciousness that they died in the service of truth."

While the statements made may appear to some to be somewhat extravagant, the fact remains that there is considerable justification for nearly all of them. The general trend of the thing would indicate that while the churches of the day make great professions of Christian conduct, their actions towards those who beg to differ with them have been such as to attach to their utterances a justifiable degree of suspicion, and lay them open to just such criticism as that offered by the gentleman from whom we quote. When men profess one thing and carry out in their lives another, their testimony becomes of little value. When they honor God with their lips while their hearts are removed far from Him, they come under the condemnation of the scribes and

Pharisees of old, and are liable to just such an arraignment as that of which Mr. Watts is the author.

The intolerance abroad in the land savors of anything but the pure spirit of Christianity; and the deeds committed in its name are an indelible blot upon the proud escutcheons of civilized nations. For years the Latter-day Saints have been the butt of opposition and oppression; and in most instances their bitterest enemies have been those who have made the greatest professions. Men, urged on by the slanderous statements of professed disciples of Christ, have meted out to their fellow-religionists most brutal and inhuman treatment. But we are pleased to note that such conduct is subsiding, and that from sources whence came the opposition complained of, there now emanates a more friendly feeling and a greater disposition to do as they would like to be done by.

The Latter-day Saints claim the privilege of worshiping Almighty God according to the dictates of conscience, and allow all men a like privilege, let them worship how, where or what they may. Intolerance is not a part of their belief, for they recognize that the teachings of Christ were never opposed to the free agency of man, although by exhortation and advice He sought to lead them to the narrow way. His doctrine was one of love and compassion, not hatred and oppression. He led but never drove, and in this particular set a shining example which would bless thousands to-day if it were more closely adhered to.

A. B.

An End of War.—Many times during the Prophet Joseph's life, and particularly during the latter years of his persecuted career, he predicted to the land of America and to all the world, that the spirit of war and bloodshed would be poured out upon the human race until men should have their glut of the awful woe which they inflicted upon the Saints. How complete has been the fulfilment of that prophecy! From the day of the sealing sacrifice in Carthage jail until the present time, the world has not known peace. There has never been one hour when the guns of warfare have been universally still, nor the sword of strife free from human blood. And yet, the world must come to peace, for it is also written in the prophecies that when the nations of the earth shall have been schooled by cruel war, they must come to a submission to the rule of that Divine Prince, whose right it is to reign over all kindreds, tongues and peoples, and who will establish upon the rock of righteousness His Kingdom of God for the government of mankind.

When the prediction was made by the Prophet that war would ensue between the North and the South, in the land of America, the cloud in the sky was no bigger than a man's hand, and many there were who doubted the fulfilment of the prediction. But lo, it came to pass, as is now in fulfilment the rest of the prophecy concerning war among other peoples of the world. Long after this prophecy, when the nations were embroiled in bloody strife, only the eye of faith could see the fulfilment of that other prophecy, that peace would come to reign over all the globe. And yet the signs of the times point to this very event. The world has had nearly its fill of bloodshed, and in recent years, and with now constantly accelerating force, the great intellects

among humanity are crying out for universal peace. It will come—no man knoweth the day nor the hour, but it will come.

How irresistibly, unconsciously and yet how naturally, all the world moves to the fulfilment of God's revelations, made through His appointed servants! Through them He breathes of wars and desolation; and from every land is sounded the trumpet call to arms. Through them He calls for peace; and all over the world, rulers and subjects alike, begin to cry out at the wanton waste of life and comfort, and to demand the settlement of difficulties between peoples by arbitration. The end of appointed war is not yet, but it is near at hand. The time hasteus on for the reign of Christ's righteous rule upon earth, and peace must come from sea to sea and pole to pole.

C.

A FEW copies of STAR No. 47, Vol. 63, and No. 1, Vol. 64, are wanted at this office.

A GOOD picture and short sketch of the Hucknall Sunday School appear in the latest number of the *Juvenile Instructor*. This school is in the Nottingham Conference.

THE advent of good weather has already stirred the brethren to action, as we hear that in several Conferences the matter of vigorous open-air work is now receiving energetic attention. We know of no better way to get the Gospel before the people generally.

WE would remind the Relief Societies of this Mission of the intention to celebrate generally the sixtieth anniversary of the organization of the Society by the Prophet Joseph Smith, the same occurring March 17th. The celebration should consist of a suitable program, historical and reminiscent in its nature, and should include also a collection of the 10-cent membership fee. Let the European Mission do itself proud on this occasion.

THE first sign of the approaching conferences reached us this week in the form of a unique four-page announcement of the meetings to be held at Hull. Besides the invitation the folder calls attention to our commission, bears testimony to the restoration of the Gospel, and concludes with the addresses of the Elders laboring in that Conference. Altogether it is quite an original production, and reflects credit on the ingenious mind that framed it.

DISTRICT MEETING.—On Sunday March 16, 1902, at 2:30 and 6 p.m., a district meeting of the Tyldesley, Moorside, Patricroft, Bury and Bolton branches of the Manchester Conference will be held at the Central Hall, Hotel Street, Bolton. A general invitation is extended.

CONFERENCE NOTICE.—The Grimsby semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Lecture Hall, Kingston Square, Hull, on Sunday, March 16, 1902, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation is extended.

THE "MORMON" CREED EXPLAINED.

(Concluded from page 132).

The Seventy are a body of Elders forming an appendage to the Apostleship and traveling under their direction. Seven of the number preside over that body. There are a hundred and fifty of these "quorums," as they are called, each presided over by seven of their number, and all under the direction of the First Seven Presidents. They form the chief missionary corps of the Church.

High Priests, and Elders not belonging to the councils above mentioned, are local officers for local ministrations but may be called into the missionary field if necessary. Ninety-six Elders form a "quorum," presided over by three of their number. There are a great many of these organizations. All these officers hold the Priesthood after the order of Melchisedek.

The Bishops stand at the head of the Aaronic or lesser Priesthood, an appendage to the higher or Melchisedek Priesthood. There are three who form the Presiding Bishopric of the Church. Other Bishops have charge of wards of the Church, and the function of the Bishopric is to minister in the temporalities of the Church. Priests, forty-eight of whom form a "quorum," presided over by a Bishop and two counselors; Teachers, twenty-four of whom form a "quorum," presided over by three of their number; and Deacons, twelve of whom form a "quorum," presided over by three of their number, constitute the rest of the organization, of the lesser Priesthood.

Apostles, Seventies, High Priests and Elders may preach, baptize and lay on hands for the gift of the Holy Ghost, and perform any duty of the Aaronic Priesthood, as the greater includes the less. Bishops and Priests may preach, teach and baptize for the remission of sins, but cannot confer the Holy Ghost by the laying on of hands. Teachers visit the members and see there is no iniquity permitted to remain in the Church. Deacons attend to temporal duties under the Bishops.

A Bishop should be a lineal descendant of Aaron, but in the absence of one of that lineage, a High Priest is selected and ordained to that office. With his two counselors, also High Priests, he has charge of an organized ward and sits in judgment upon transgressors and in cases of disputes between members. An appeal is allowed to the High Council.

Members residing in a given locality form a ward. A number of wards, generally those within a county, are organized into a Stake of Zion, presided over by three High Priests. A High Council, consisting of twelve High Priests, constitutes an ecclesiastical tribunal, to which appeals may be taken from decisions of the Bishops' courts. It is presided over by the Stake Presidency, who have jurisdiction over all the wards and their officers in the Stake. There are forty of these Stakes of Zion and a number of conference and mission organizations in addition. A High Council decision is subject to review by the Presidency of the Church.

All the officers are presented twice a year before the body of the Church for their acceptance or rejection. The Stake and ward authorities are periodically subject to a similar regulation. All serve without salaries. Persons engaged constantly in Church service are supported, or partly sustained, according to

needs, from Church funds. Missionaries have no stipends but travel "without purse or scrip," either paying their own expenses or relying upon friends whom the Lord raises up to their aid.

The revenue of the Church is derived from the tithes. One tenth of a member's interest or increase each year is tithing. It is a free-will offering, not a tax. Temples, Church buildings, etc., are erected and maintained from the tithing, and large amounts are expended for the support of the poor and the benefit of new settlements.

On the first Sunday of every month a fast is held, and the amount saved from fasting is donated to the poor. The Bishops have charge of those in need and are required to see that none are left in want.

AUXILIARY SOCIETIES.

The Relief Societies, composed of ladies, are organized auxiliary bodies who also minister to the poor, aged and afflicted, and help prepare the dead for burial. They hold meetings of their own for instruction in woman's work and intellectual, moral and spiritual advancement.

The younger women and also the young men are organized into Mutual Improvement associations, which they, separately, conduct themselves, but sometimes assemble in joint session.

The Primary associations are organizations of children under older supervision, for training in Gospel principles and moral conduct.

There are Sunday schools in all the wards and Stakes of Zion, connected with the Sunday School Union, and all thoroughly organized and ably conducted.

Amusements are provided for the members of the Church under direction of committees appointed by Church or ward authority. Music is of universal use, both vocal and instrumental, and is cultivated assiduously.

Education is an essential feature in the Church system, and academies and colleges are maintained according to the funds available. All truth is recognized as Divine and an accepted motto is: "The glory of God is intelligence."

The public school system is separate and apart from the Church schools, and is entirely under the direction of the state, no doctrinal or denominational teaching being permitted therein. It is supported by taxation.

DIVINE AUTHORITY.

The great distinctive feature of "Mormonism" among the "Christian" denominations is its claim of direct divine origin. Present and continuous revelation from God to the Church through its earthly head, and to every member who seeks for it in his or her behalf and guidance, is a fundamental principle of the "Mormon" faith. Divine authority is associated with it.

The Church is, literally, Christ's Church, because He established it by personal communication and guides it by present revelation and inspiration, and its ministers receive their commissions by His direction. The Holy Ghost is in and with the Church, exactly as with the primitive Church and the Prophets of old.

Thus, what is commonly called "Mormonism" is to its disciples the work of God; originating with Him and developed and promulgated under His commands and by His power; and, therefore, it will abide and prevail, and

overcome all opposition, and spread over the whole earth, preparing the way for the second advent of the Messiah and the redemption and regeneration of the earth. Every soul who receives it in sincerity is entitled to a witness from God of its truth, and herein is its strength and unity and vital force.

It has no conflict except with error. It wars against no nation, sect or society. It exercises no compulsion. It is the Gospel and Church and authority of Jesus Christ, restored to earth for the last time, and therefore it will triumph and flood the world with light and truth, until darkness shall flee and Satan be bound and the kingdoms of this world become the kingdom of our God and His Christ, and He shall reign over all the ransomed globe for evermore.

What the "Mormons" believe is thus epitomized as formulated by the Prophet Joseph Smith:

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1.—We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2.—We believe that men will be punished for their own sins, and not for Adam's transgression.

3.—We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4.—We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5.—We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6.—We believe in the same organization that existed in the primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7.—We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8.—We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9.—We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this [the American] Continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisical glory.

11.—We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12.—We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed, we may say that we follow the admonition

of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. JOSEPH SMITH.—*Deseret News.*

RELIGION CLEARLY DEFINED.

IF by religious development was meant the growth of ecclesiasticism, it would be very easy to measure the progress of the last century. Statistics could be obtained giving the adherents of each denomination of religious belief; the number of churches and the amount of money expended in church edifices and in salaries to bishops, priests and pastors; the amount raised for benevolent and missionary purposes, and especially that devoted toward sending the Gospel to heathen lands. These figures would show marked progress, and, having relation to the total population and developed wealth of the country at the beginning of the nineteenth century, would indicate that progress in religious development has kept pace with its material growth.

It is not quite clear that such an aspect of religious growth would represent what is meant, in its true and far-reaching sense, by the term "religion." It is not going very far to say that the characteristic of the nineteenth century, and especially the latter part of it, is overshadowing materialism. It has been essentially an age of railroads, telegraphs, telephones, electric lights, steamships, cities, factories, large houses; indeed, everything that could minister to the physical comfort of the race—all good things in themselves, but, viewed from the highest standpoint, intrinsically important only in so far as they contribute toward the development of the higher mental, moral and spiritual qualities of the race. Is it not possible that even the churches have caught the materialistic character of the age, and that church progress has been very largely a progress in buildings, in stained glass, in endowments, larger salaries, and other things, which, while evidence of progress in one direction, are but scant tokens of progress in the direction of true spiritual life?

What, then, is religion? On the supposition that the human soul is immortal, and that a life exists beyond the grave, subject in all ways to the will and disposition of a Supreme and Almighty Power, religion marks the relationship which exists and should be recognized between this finite man and an Infinite and Supreme Being. As the belief of mankind has been almost universal in another and immortal existence in which God constitutes the central thought, this relationship between man and God has always interested mortals of every clime and country, and men, groping as best they can for light, have formed theories and worked out suggestions and problems as to how man could best put himself in touch with God. These theories have been crude enough in early days, and perhaps are tinged with crudeness until the present, but they have constituted, such as they are, the world's religion, and each nation and each people has had an unconquerable tendency to cling to some system of theology which has owed its birth to the teaching and inspiration of some great religious teacher. Religions have been designated true and false, but in reality no aggregation of wisdom now exists in the world that can undertake with absolute certainty to say what is true and what is false. That

poor finite man should grope—blindly, perhaps—after knowledge of God and an appreciation of what would please Him is proof of the existence of a religious instinct in mankind; and this groping, even though surrounded by false and preposterous conceptions, is itself a token of religious faith, which could not fail to have its influence—indeed, a marked and far-reaching influence—upon human character and destiny.

With all the differences in theory, forms and substance of various religious beliefs since the period of authentic history, nearly all religions that have taken any hold of mankind have associated justice, benevolence and love with the Almighty, and His favor is to be obtained by the practice of the high qualities which constitute the essence of His character and being. Stripped, then, of all superstitions and misconceptions, the tendency of religion has always been to lead men in the direction of virtue and purity of life. No man possessed of the belief that there exists a Supreme Being who holds his destiny in the hollow of His hand, whose character is goodness and love, and who can be only pleased by the exercise of goodness and love, can fail, even in the midst of his frailties and weaknesses, to be insensibly influenced toward a higher life by that belief.—Hon. J. W. Longley in the *Canadian Magazine.*

CHURCH STATISTICS.

The statistics of the churches in the United States as made public by Rev. Dr. Carroll, who had charge of that part of the country's census, show some remarkable features.

One is the enormous growth of the Roman Catholic church, which is credited with an increase, for the past year, of 468,083. It is alleged, however, that this represents, in fact, an increase of several years instead of one year, but even if it is only half correct, it is a far larger growth than any other body can show, the next to it being the Protestant Episcopal church, which reported an increase of 31,341. The total membership of the Roman church in this country is now given as 9,158,741. It is the numerically strongest religious body in the country. It contains nearly one-third of all the church communicants in the country.

Another notable feature is found in the figures relating to the Latter-day Saints. The Church is credited with a membership of 300,000, and an increase for the year of 65,000. The latter figure is probably much too high, but even with allowance for this, the growth, measured in per centage, would be several times greater than that of any other church in the country. Last year the Latter-day Saints ranked as number nineteen in point of numbers. This year they hold the fifteenth rank.

The total church membership is given as 28,090,637. This would leave about 48,000,000 people in this country without membership in any church. A great number of these may be accounted for as being children of church people not yet enrolled, since some denominations do not include such children in their statistics. But even after that deduction is made, it is evident that over half of the population of the country are outside the churches. And yet, this is, we are told, a "Christian" country!

Among the sects themselves, the tendency to divide and to perpetuate sects

is very prominent. There are various kinds of Methodists; twenty-two different Lutheran bodies, and twelve kinds of Presbyterians.

Noting the general increase of church membership which barely holds its own as compared to the increase of the population, there is very little ground for satisfaction. If the religious workers of this country are not content with small results gained by enormous efforts, they should consider earnestly the causes of defeat. They would find, then, that one is the spirit of narrow-mindedness that prompts them to pay more attention to the correction of alleged heresies among their brethren, than to the salvation of that which is lost. As long as the spirit of contention rules, the Spirit of God cannot operate in power.—*Deseret News.*

GROWTH OF LONDON AND NEW YORK.—In 1891 the population of London was 4,423,220, and in 1901 it increased to 4,803,342, an increase of 380,122 in ten years. In the year 1890 the population of what is now Greater New York was 2,492,591, and by the year 1900 it had increased to 3,437,202, an increase during the decade of 944,611. Fifteen years ago London was growing at the rate of 50,000 a year, whereas the increase of the past decade averages slightly over 37,000 per year. As against this, a comparison of the census of the last two decades in America shows that Greater New York increased from 1,901,000 in 1880 to 2,492,591 in 1890, or 31 per cent.; while the increase of 944,611 from 1890 to 1900 was at the rate of 37 8-10 per cent. Assuming a rate of only 40 per cent. during the next ten years, the population in 1911 should be equal to that of London at the present time.

DIED.

BULL.—At her home in Salt Lake City, February 4, 1902, of dropsy, Ann Bull. Deceased was born in Chinkley, Worcestershire, England, May 2, 1827, and emigrated to Utah in 1873.

GARDNER.—In Salt Lake City, February 8, 1902, of hernia, Archibald, son of Robert Gardner and Margaret Callinder; born September 2, 1814, in Kilsyth, Scotland, and emigrated to Utah in 1847.

WORSELDINE.—In Salt Lake City, February 8, 1902, of general debility, Mary Worseldine; born in 1819, at Farnworth, near Bolton, Lancashire, England.

CONTENTS:

President Lyman's Tour... ...	... 145	An End of War	... 153
President Eyring's Demise ...	... 149	Editorial Notes	... 154
News of the Great West... ...	... 151	The "Mormon" Creed Explained	... 155
Editorials:		Religion Clearly Defined ...	... 158
Christianity and Persecution	... 152	Church Statistics	... 159

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